لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

# THE REVIEW OF RELIGIONS

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*Zahur 1348—August 1969*

EDITORS

S. D. AHMAD M. G. AHMAD

# THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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**This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.**

**It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.**

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# The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXIII ZAHUR, 1348—AUGUST, 1969 No. VIII


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## *A Challenge to Churches*

*The Khalifatul Masih III in his Friday Sermon delivered on June 29, 1969, at Rabwah, called upon leaders of different faiths to produce from their scriptures something comparable in spiritual wisdom, light and insight to the treasures embedded in the very opening chapter (Fatiha) of the Holy Quran.*

As I have time and again pointed out, the Holy Quran is our life and our soul. If we do not keep this soul alive in ourselves and in our environment, we shall be as good as carcases like others and shall not be regarded in the sight of God living persons nor a living community.

Previously I directed the *Musees* individually to teach at least two members the translation of the Holy Quran, if they do not know its translation and teach them commentary if they know the translation, it being important that one should know how to read the Holy Quran, know its translation and know its commentary. In short, the sense to understand the Holy Quran must be cultivated.

I had set a six-month time limit for this course. But many friends have expressed the view that it would not be possible for many people to cover the translation of the Holy Quran or even in some cases its bare reading within a short period of six months. As I have said before, the Holy Quran is an unending ocean and if a man were to involve himself in its study all his life, he will still be far from claiming a comprehensive knowledge of its sciences.

Since, however, it is difficult for many to learn the bare recitation of the Holy Quran in a period of six months and for some it might well be impossible, I propose to extend the period from six months to one year and a half as advised by some friends. I hope that if not all, certainly a large number of members should in the course of 18 months, be able to learn recitation of the Holy Quran, if they make a real try, and those who have to learn its translation, shall also be able to do so. In our own family there are, to my knowledge, some children who covered in six months the primer on Quran reading and also the bare recitation of the Holy Book. But all children, even all grown up men, are not alike. I, therefore, see no harm in extending the period from six months to a year and a half but there should be no sluggishness or laziness in this behalf and instead the Holy Quran should be learnt with painstaking industry and close attention.

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The commentary and the meaning of the Quran and insights into its spirit are divisible in two parts. One relates to the inner piety and purity of man in the sight of God and until one reaches that stage God the Supreme would not deign to become his teacher and coach. He is holy and establishes affinity only with the pious. Therefore one should have constant recourse to prayers in this behalf, for no one can get close to Him in His favour but by His grace.

A great means and a connecting door to the understanding and deep reflection over the Holy Quran is provided in the shape of Surah Fatiha, the opening chapter of the Holy Quran, the Mother

Book. It should be studied and its meaning should be deeply pondered. The Promised Messiah (peace and blessings of God be on him) has very clearly stated that the Surah Fatiha represents the synopsis of the entire content of the Holy Quran and that this Surah is the Mother of the Holy Book, as the meanings of the Holy Quran emanate from it. If one could acquire an adequate grasp of the Surah Fatiha, to the best of his ability and understanding, he would find it very easy to comprehend the sense, the content and the meaning of the Holy Quran. The Promised Messiah (peace and blessings of God be on him) has in his various books and speeches that were published in the *Badr* and *Al-Hakam* has given many interpretations of the Surah Fatiha. He gave a challenge to the world to a comparative study of the meanings, insights, heavenly secrets and spiritual intelligence embedded in the opening seven verses of the short Surah with all the heavenly books they have, warning them that they would reach the conclusion that their scriptures could not stand up even to Surah Fatiha, leave alone the Holy Quran, the great Scripture.

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I have repeated this challenge a couple of times. I reiterated this challenge in the words of the Promised Messiah (peace and blessings of God be on him) to the Christian delegation that visited with me in Denmark, at the end of my interview with all the conditions detailed by the Promised Messiah in this behalf, warning them that it would be obvious to them that their scriptures do not answer the needs of the hour and that only the Holy Quran meets the challenge and that all their scriptures were deficient in the wisdom, intelligence and spiritual insight that the Surah Fatiha alone offered. They have made a reference to this challenge in their report that has been published recently.

In brief, a challnege has been thrown to the world. When I say the "world", it does not mean that it is open to every tagrag and bobtail to pick up the guantlet. This challenge is addressed to the leaders of different religions and heads of their various sects. There is, for instance, the Pope who heads the

Roman Catholics. If he entered the lists we shall welcome the contest. It is similarly open to the heads of other Christian sects and to the heads of Hindu sects. Religion is not a plaything or a show that anybody who has neither knowledge nor qualification nor prestige nor position could jump into the arena. Shows of this type cannot be of any intellectual value. If, however, *the leaders of different* sects are prepared to accept the invitation alone or together with their followers, even as many as ten thousand of them, we are prepared for the contest.

On this account, it was necessary to publish a collection of the commentaries of the Surah Fatiha, expounded by the Promised Messiah (blessings and peace be on him), for, if any of these sects accepted the challenge, the first question that it will take up is, what are the insights and wisdoms that the Surah Fatiha embodies?

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One volume comprising the commentaries expounded by the Promised Messiah (blessings and peace be on him) on the Surah Fatiha has been published. Others would, God willing, follow soon. The Khalifatul Masiah II, the Promised Reformer, also published voluminous commentaries on this Surah, in his great work, the *Tafsir-i-Kabir* and in his other publications and lectures. I have ordered their compilation in a collection. Then there shall be whatever Allah is pleased to impart besides this, through His grace, in respect of the new questions and aspects, that might come up.

I feel every Ahmadi should go through this work carefully, keeping in mind the fact that it represents in epitome the whole of the Holy Quran. If the insight, intelligence and understanding of man and his love for the Quran encompasses what is encased in the Surch Fatiha, the sense of a large measure of the content of the Holy Quran will become easily comprehensible to him; except for the parts that are deeply shrouded in its inner sanctuary, access to which lies through inner purity and inner piety. One should pray for the gift so that one may be, by His grace, initiated into it.

*Eng: A. G. Soofi.*

# Land Ownership In Islam

*(By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad Khalifatul Masih II, Late Imam of the Ahmadiyya Movement in Islam.)*

**Introductory Note :**

At the moment different political parties of India and Pakistan are out-witting one another in their campaign to win over popular support. In other countries parties are formed around certain principles and those who share an ideology become its members. As and when a party gains strength, it endeavours to push forward its progam and policies in the country. In the beginning it works out its preferences through coalition with other parties and later in its campaign to gain extensive public support, it gives its manifesto a constitutional shape, independently and solely relying on its own steam.

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In the Indian sub-continent unfortunately parties are formed first and principles are found later, the reason being that parties are generally founded in this region on religious basis. Religion in this sub-continent is still a dynamic and powerful force. The masses, in spite of indifference to religious practice, are moved, if at all, momentarily, in the name of religion. Whenever a movement stirs the masses of the sub-continent, its motivating force is generally found to be religion even though it is given a political complexion. Even a political movement ends up eventually in a religious campaign. There is the case of the Congress as an instance. When it was sponsored, it was a purely political movement, rather a purely cultural campaign. But gradually it shaped up as a Hindu platform with Muslim elements filing out. During the *Khalifat agitation* Muslims again joined it but willilgly or reluctantly they left it in a year or two. The result was that the Congress which had by now matured into a real political body was found to be easy of manipulation by the Hindu leaders as their tool, in that it had come to have an overwhelming majority of Hindu membership on its rolls comprising

a section of people who were not political-minded but were either racists or religious bigots. Not because of the views held by the genuine political leaders and Hindu nationalists but because of the communal lingo of the other community that the Muslims became alarmed. They founded a new body which was called the Muslim League. There was basically limited justification for the founding of the Muslim League; the underlying fear that as a result of the activities of Indian political parties political power might pass on to Hindus not into the hands of Hindus who, because of their sound political background were Indians and not Hindus, but the Hindu faction that was working behind the scene to use the Congress as its tool for effectuating its designs in the country. Evidently the Muslim League could not start like the Congress with a definite political program. All that the Congress aimed at politically was transfer of power to Indians. In the early stages it was not very choosey about the type of Indians who should take over power, whether they should be conservatives, or liberals or socialists or communists. In their view it was important that the country should be free and the most influential element should take over. The Muslim League had likewise no political program. All it aimed at was that when the country becomes self-governing, they should have their due share in power and that the Hindu alone should not pass for an Indian, the description should equally apply to a Muslim.

So far as its political program was concerned, it had left it to the most influential element to exercise all power in this behalf. But as I have already said religious sentinent has an over-riding influence in our sub-continent.The logical consequence of these movements was that 'Indian' and 'Hindu' gradually became inter-changeable terms and Islam came to be indentified with the word Muslim. It is not my concern here to appraise the advantages accruing to Hinduism or Islam through these movements but they made their public demonstrations through cries of 'Vedic revivalism' from one camp and of 'Long live Islam' from the other. Since Hinduism has not survived to our age

in a definite shape, the Hindu revivalist push concentrated on damaging interests of Islam instead of strengthening the Hindu faith ; for, when there is no construction on the ground, the question of repairs does not arise. In such a situation all one would do is to demolish the house of his rival. The cry of 'long live Islam' raised through the Muslim League campaign created a feeling in the hearts of Muslim public that Islami cordinances will be introduced in territories falling into Muslim hands. The Muslims were indifferent to Islam. They had neglected its practices. Most of them had heard of the Quran but had not used it as an open book. Mosques were deserted. Those who were obligated to pay the zakat evaded the tax. Borrowing on interest had become a common practice. Those who were obligated to perform the Hajj pilgrimage would not undertake the journey but some of those who were not obligated performed the duty. Nevertheless Muslims still loved Islam and believed in its glories. They were not prepared to make it a practical code of daily life but were willing to give their lives for Islam in an emergency. The Muslim of the sub-continent was not firmly entrenched in its practices but in the heart of his hearts he felt that observance of the disciplines of Islam would promote both his temporal as well as spiritual well-being. He was like an opium-eater lying prostrate in a house on fire, too helpless to change his own situation but hoping someone would remove him to a place of safety. He wished some authority to impose Islamic law on him. In short, his initiative lay dorment but his good intentions were still alive.

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Muslim political leaders were of the opinion that they had little chance of being accepted as true Muslims by merely pushing through some law inimical to Hindu interests, unlike Hindu leaders who were lionized by Hindus for their anti-Muslim projects, for the simple reason that Hinduism is an imaginery thing and Islam a hard fact. There is a world of difference between an imaginery sweetheart and a real and live one. A poet follows his normal earthly pursuits calmly inspite of his imaginary love

but a youngman in love with a real and live sweet-heart would neglect all worldly chores. The religious-minded Muslim politicians decided on sentimental grounds that Islamic law in one shape or the other will have to be introduced, in Pakistan. Even those who were not motivated by religious considerations realized that whatever laws were made for Pakistan, they will have to carry the Islamic label—the wolf will have to masquerade as sheep to be acceptable to Muslim masses.

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People with such divergent outlook joined the Muslim League and other Muslim bodies in an emergency arising out of Hindu-Muslim tension; because of being born Muslims they could not have escaped the consequences of this clash. But when Pakistan emerged on the scene the divergent political viewpoints of different groups were again rising to surface and their dim lines began to scintillate. They saw that the battle of Pakistan had been fought under the banner of Islam and had been won through its blessings. They also felt that Islam offers a definite and detailed body of teachings: it cannot be pushed into the background. Its hold on the hearts of Muslim masses cannot be dislodged through political ideals alone. They found that Muslim masses were ready to lay down their lives for the sake of Islam even though they had neither read the Quran nor the Hadith (sayings of the Holy Prophet) and knew naught of Islamic teachings. They decided therefore to put the label of Islam on the views held by them and further decided to raise a hue and cry to support introduction of Islamic teachings in the country. They foresaw that in that manner fears of the masses will be muted until their doctrines became popularly accepted as part of Pakistan's political ideology, without running the guantlet of opposition from religious circles. The tendency became the dominant rage so much so that today even Pakistani communists are raising the cry of "Islam is in danger", though in their private talks they make fun of Islam, characterize it as an anachronism and rate Stalin far higher than the Holy Prophet Muhammad (blessings and peace of God be on him). In their view communism offers a philosophy superior to Islamic concepts. In conformity to the

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well-known communist policy they are passing on Marxist concepts as Islamic doctrines to make them acceptable to Muslim masses. Since in appearance it has an appeal for a majority of people, the masses are persuaded to favor some of the concepts because of the label of Islam they carry. When political leaders of the other camp see certain ideas becoming popular currency, they feel it worth their while to incorporate them in their political manifesto. Ownership of land is one of these points. Communists have joined other political parties in their demand for land reforms urging changes in the nature of current landownership. The reforms they have proposed in their detailed working clearly reflect predominant Marxist bias. But out of regard for the sentiments of Pakistani masses, they have called their recommendations Islamic reformatory measures. Some parties have given some twists to the teachings of Islam and yet presented them in such a manner as to delude Muslims into taking them for Islamic moves. Some parties have taken up for their text some doctrinal verses of the Quran or some observations of the Holy Prophet (peace and blessings of God be on him and his followers) and in total disregard of his practice and that of his companions, only to buttress their own personal viewpoints. Some have adopted other means which we need not go into right here. Under the impact of this massive campaign, the Muslim League appointed committees in several places to suggest reforms in the agrarian situation. The question came up for consideration in some places under the supervision of the Government and in other places under the auspices of the Muslim League. Committees for the purpose were formed in the Punjab, Sindh, Frontier Province and East Bengal. They submitted their reports to consider which the Central Muslim League appointed a committee. To consider the report of this committee the League named another sub-committee. On the recommendations of this sub-committee, the Muslim League Working Committee made some proposals in this behalf and invited the attention of Provincial governments to their implementation in their respective territories.

The Muslim League has decided to put an end to feudalism and landlordism soon. The only points on which some members of the central and provincial leagues hold divergent views are: in what shape both the systems should be ended or to what extent they should be limited. In other words, how much land should each owner be allowed to retain or to what extent the dispossessed should be indemnified in terms of cash-value. All are however agreed on ending both feudalism and landlordism.

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So far as the decisions made by government representatives are concerned I see no use in discussing them nor do I feel myself qualified to do so, for I believe political questions had best be left to politicians. If the majority of the country frames a law, the minority must, as a matter of duty, respect it. If, however, it feels justifled it should endeavour to get it amended through constitutional means. As a citizen of Pakistan I have a fundamental right to offer criticism but as a religious man I feel I should leave the political aspect of the subject to politicians. But I cannot remain silent on one aspect of the matter: that is something should be attributed to Islam while it is altogether out of its pale. In such a situation every religious man is bound to project the Islamic stand; whether such explication is accepted or not by the other party, is solely his business. But its exposition is an obligation of the religious teacher. Should he fail to do so, he shall be rendering himself liable to answer before God and His Prophet.

It must be well borne in mind that landlordism is not a post-Islamic institution. It has been in existence in some shape or the other since the dawn of history. Arabia was no doubt a barren country during the period of the Holy Prophet (blessings and peace of God be on him) with a population hardly numbering half a million people. Because of preponderance of desert lands and arid tracts, it had sparse cultivation; still it had some areas which were fairly fertile with populations centered around them in townships and cities. When the Holy Prophet (blessings

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and peace of God be on him ) received the call, there existed in Arabia a number of townships and cities. In the neighbourhood of Mecca, there was Taif, an agricultural tract; with date-palm gardens and farms running from Taif to as far as 10 miles off Mecca. The well-to-do of Mecca used to buy these gardens and farms to eke out a living for themselves. When the Holy Prophet (peace and blessings of God be on him) received a hint about emigration, on the basis of the vision showing him a land of date-palm gardens as his future land of refuge, he concluded that he will be moving to Nakhla, a small township between Mecca and Taif, where thick date-palm gardens sprawl. The epic journey he took to Taif was a step towards practical implementation of this vision, taken in the belief that if he was to migrate to Nakhla, the people of neighbouring Taif might soon accept his message. But in the knowledge of God it was not Nakhla, it was Medina. The people of Taif pelted him with stones and gave him hard time instead of believing in him. Yemen is also an agricultural area. Even Medina is a rural center and so is Bahrein and quite a few other tracts in Arabia. People owned land. There were both big and petty landlords. It cannot therefore be said that Islam did not confront agrarian problems and that therefore it throws no light on them and does not go into any details about them. We believe Islam to be a Divine mission and since Allah is knower of all secrets, He gives guidance in respect of future problems too in the Holy Quran. But some materialistically inclined people are wont to advance the argument that since a particular situation did not exist when Islam was inaugurated, therefore it cannot provide any guide-lines in respect of it. In order to meet their criticism, I assert that land was held in owership during the term of the Holy Prophet (blessings and peace of God be on him and his people) and this question came up before him in its full dimension. To say that Islam gave no directive about a question that confronted the Holy Prophet and was personally encountered by him and was confronted by his companions, is, to say that Islam

is an imperfect religion and too defective to provide guidance in respect of contemporary problems, leave alone, being capable of meeting future challenges.

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Supposing that Islam had not thrown any light on this question, the Holy Prophet (peace and blessings of Allah be on him and his companions) must have taken some stand on the agrarian situation. There were landlords living under the Islamic state and there used to arise disputes between the tenants and the land owners and were referred to courts for arbitration. The Holy Prophet (peace and blessings of God be on him and his companions) must have in the light of Islamic basic laws, adjucated the issue and the judgements must have been respected by thousands of Muslims as precedents. Since the Holy Prophet (may Allah grace him and his people with peace and blessings) had come into possession of a tract of land he must have personally observed such a decision and since his successors (khalifas) also owned land, it would have likewise found favor with them. Abu Bakr, Omar, Osman, Ali, Zobair and quite a few other leading companions of the Holy Prophet owned estates as historic evidence and the testimony of Hadith show. And almost all the Ansars were land holders. What was the charter the Prophet gave them in this respect? Even the Holy Prophet (blessings and peace of God be on him ) owned a tract of land after the fall of Khaibar. What was his own attitude in this behalf? We cannot disregard this question. It is not enough to enact a law on the basis of our arbitrary interpretation of some verses of the Holy Quran. It is incumbent on us to see the particular meaning the Holy Prophet gave to a verse relating to the subject and the way he implemented it practically. For this subject is not only related to faith that it should be rationalized in the light of doctrine: it also has a practical aspect observed in a detailed procedure by the Holy Prophet (peace and blessings of Allah be on him) himself & enforced by him as a precedent.

In the Holy Quran, the Holy Prophet (peace and blessings

of Allah be on him and his followers) has been commanded to follow the practice of the Messengers sent before him (An'am 10 : 16):

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اولئك الذين هدى الله فبهداهم اقتده

The Holy Prophet (blessings, and peace of All be on him) accordingly would follow the directives of the Torah and the practice of earlier Prophets until he received a Quranic guideline. There is the case of *Qibla* for instance. As long as he did not receive a specific word concerning it, he prayed taking his stand at a point in the Kaaba giving him the advantage of facing simultaneously both the Kaaba and the Mosque in the Holy Place. In this manner he would follow the way of Abraham (peace be on him) as well as the practice of the Prophets of Israel. When he migrated to Medina which lies between the Holy Place and Mecca and since he could no longer turn his face there to both the places, at the same time, out of regard for the practice of the Prophets of Israel, he said his prayers with his face towards the Holy place only. But later, through a Quranic revelation concerning the Qibla, he started facing the Kaaba in his prayers. There are quite a few other subjects regarding which the Holy Prophet (blessings and peace of Allah be on him) held fast to the example of the Prophets of Israel until he received fresh orders. Historic and Hadith sources confirm the view that he did so deliberately. If therefore when the Holy Prophet (peace and blessings of Allah be on him and his followers) was bound to follow the practice of earlier prophets until he received a clear Quranic command, how can one believe that a Muslim is free to follow his own discretion without referring to for guidance to the practice of the Holy Prophet (blessings and peace of Allah be on him and his companions) simply because there is no clear command on the subject to be found in the Holy Quran. Allah has linked obedience to Himself with obedience to the Holy Prophet. My personal faith is firmly grounded in the belief that whatever the Holy Prophet did was in obedience to Divine command. But if anyone does not share

this view, in the event of the absence of a Quranic directive on a particular subject, he would nevertheless find the quintessence of the basic Islamic concepts in the practice and precepts of the Holy Prophet (may blessings of Allah and His peace be on him).

After these preliminary remarks. I propose to present the teachings of the Holy Quran, Hadith and Imams (divines) of Islam and their practice to meet questions that have arisen or are likely to arise about landownership and landlordism, so that Muslims may become aware of the Islamic stand on the subjects and so that nothing that Islam has not endorsed may be said in this behalf under the label of Islam.

## *CHAPTER I*

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### Islamic law of ownership

A great deal of litigation in the world owes its origin to disputes over ownership of property. According to one school of thought right of ownership is vested in the state. According to another view, it is vested in the family and yet another view-point favors the principle of individual ownership. Again there is a great deal of divergence of view on the right of possession and exploitation of property, some believing in the absolute right of exploitation vesting in the possessor while others subject it to limitations. Islam deals with the matter in the following terms: Allah says in the Holy Quran :

الله الذى خلق السموات والارض و ما بينهما فى ستة ايام

It is Allah Who ceated the heavens and the earth and all that is between them, in six periods.

In another Quranic reference the point has been emphasized in these words :

ان ربكم الذى خلق السموات و الارض فى ستة ايام

"Verily your Lord is He Who created heavens and earth in six periods. (10 : 4)

This point has been elaborated in many other chapters, in

Luqman, Zukhruf, Zumar, Hud, Hadid and in several other ones. In these verses it has been said that all that subsists between the earth and the heavens has been created by God and He alone is competent to lay down the law in respect of His creation and to devise principles for regulating its course. Elaborating the point, God says :

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هوالذی خلق لکم ما فی الارض جمیعاً

He it is Who made all that exists in the earth for the benefit of all of you. This verse points out that whatever exists on the face of the earth is for the common benefit of all mankind. In other words whatever the earth holds is for the collective good of all mankind ; that is, God has, from among His whole creation, made a grant to mankind of all the earth and all that it contains, to exploit, according to His laws, for their collective benefit. A variety of Islamic injunctions converge on this point. As for example, when an animal is slaughtered, it is done so in the name of Allah; it implies that the animal is originally the property of God and is being slaughtered by His leave. Similarly every food is eaten in the name of Allah. It means that one takes his meals by His leave and that the real owner of the victuals is God. Again one finishes his meals with grace in the words *Alhamdulillah* (all praise belongs to Allah). It is the same as saying "Thank you" or *Jazakumullah* (may Allah reward you with a goodly return), that is to say, this gift and all the other gifts that come one's way are all grants of God. Similarly when riding a mount it is said "Holy is He who subdued it for us and we must return to Him". It again means that the animal originally belonged to God and He granted it to men for temporary use. The Arabic word *Taskhir* means "granting a thing to a person gratis for his benefit". This command implies that when one makes use of an animal, he should acknowledge the ownership right of God Who had granted it to him for temporary use.

In short, a number of commands throw a flood of light

on the subject under review, impressing again and again on human mind the substantial ownership of things vesting in God. for the obvious reason that He created them and therefore held full proprietorial rights over them and any one else who held them in his physical possession was only a loanee and his rights were subject to restrictions imposed by their original Lord.

## Absolute Ownership

Now the question arises if absolute ownership vested in the Divine being is transferrable? God answers the point in the Quran in the following words:

و الله فضل بعضكم على بعض في الرزق فما الذين فضلوا
برادی رزقهم على ما ملكت ايمانهم فهم فيه سواء
افبنعمة الله يجحدون

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"And Allah has favored some of you as against others in wealth. But those so favored would not pass over their wealth to their employees so that they may be equal sharers therein. Will they thus reject the favor of Allah"? (16 : 72)

Those who say that some creatures of God, angels or idols or men possess Divine powers and when they are questioned about it, they answer back that God had passed on His powers to them. The question is: did they ever make their own servants co-sharers in their wealth? Obviously the answer is that they did not. How can they say then that God would make His creatures co-sharers with Him in the ownership of His dominion? One can say that only when he believes that the world did not owe its existence to God and that some other beings had been instrumental in its creation and therefore they had a right of ownership. The verse makes it clear that God never passes on absolute ownership of anything to any one. True ownership remains in the hands of God: only partial transfer is made to others. In short, Islam holds the view that God is the true owner of everything and this ownership right

of the Divine is due to His being the creator of everything : He did not acquire it by force nor through inheritance : it is original and just, rights of none else having been trangressed nor has it been borrowed from anyone. And He has granted ownership of the earth and earthly things to mankind in good measure And as appears from some other verses, He has also granted man some rights to exploit objects lying beyond and outside the earth. Says the Holy Quran :

و سخرلكم ما فى السموات و الارض جميعاً

> "God has made a free gift to you of all that exists in the heavens and the earth for your use.

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There are great points in it for those who reflect".

The verse means to say that whatever in the earth is apparently at the disposal of man but man can derive benefit also from objects that are above the earth and at great heights. The other point it makes out is that man should not limit his knowledge to the study of earthly objects alone, *his inventive genuis is capable of taking flights to heavenly objects as well.* There are many a phenomena man can explore and make use of such as the visible rays of light and the invisible rays and radiation from the cosmic bodies and many other known and unknown elements. Man has therefore been granted ownership right not only in the earth but even its products and their bye-products. And when he makes use of them he is acting as His employee and not as an absolute owner. Even the human brain which works for him is the property of God and when one employs it, he is making use of something over which he does not enjoy substantive ownership. He is making use of a gift of God to a limited extent provisionally.

As all the goods of the earth are the common property of all mankind so are all their bye-products. Even men are in a manner of speaking the common property of the human race. Had it not been so why would have Islam obligated men to serve follow-men. The question of ownership has not been

enunciated in the Holy Quran as simply an article of faith. In fact some commands of the Holy Quran find full expression through its channel. Islam enjoins man to speak the truth and to promote truthful speech among fellow-men. One could say why he was being so obligated and ask what had God to do with it. The Divine answer would be that He created the world and created man and created him for the service of his fellow-men as He had created every other object for his service and as by saying "All that is in the earth is the property of you all", He made the entire creation property of a single human being, by the same token the individual became the estate of the rest of mankind, for "whatever is in the earth" includes also the entire human species.

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Accordingly the way every particle of the earth is the property of mankind or for its benefit, so is every individual human being the property of all mankind, and for its benefit, even for the benefit of all the creatures. This proprietorship is vested in the shape of an unending circle, obligating under Divine command, every particle and every individual to serve other individuals. The whole body of Islamic teachings revolves around this concept and does not move out into its periphery. Other religions have laid stress on fellow-service but have not bothered to spell out a rationale for the duty. Islam has touched the core of the problem giving a just basis for all its commands. The Holy Quran goes further : it has laid down that owneship rights of men *per se* shall be subject to laws and limitations defined by God and shall not fall short of them nor exceed the limits. For, absolute ownership is God's alone. And as has been stated before, apart from pronouncing collective ownership of mankind over all objects, He has also recognized individual ownership of things, as He says, "And Allah favored some of you in worldly possessions as against others". (Al.Nahl 11 : 16). If individual ownership is slated no one has any right to own more things than others.

The presentation that I have made finds support in the views held by the earlier Divines. Shah Waliullah of Delhi

says, "In fact all that is in the earth is the property of Allah. Absolute ownership of these things is vested in none else. But, since Allah has permitted mankind to make use of the earth and all that is therein, therefore because of the declaration of their common property rights, the way to differences is opened up, Allah in order to dispose of conflict, decreed that one who took possession of something first without hurting the interest of any other individual shall be regarded as its lawful owner. As for instance, if a person took possession of a piece of land which is not situated within city limits or within its suburbs and is not in occupation of anyone else, he shall be deemed to be in its rightful possession. And notwithstanding the Divine command that all things of the world are the common property of all mankind, his individual ownership shall be undisputed." Sayyed Waliullah Shah adds a rider to this ruling in the words "individual possession of a property means that the concerned person has a greater right to make use of it than others."

In Abu Daud, (Hadidh work) it is said, "One who first takes possession of a thing which is not the property of any other Muslim, shall have greater title to it". (Abu Daud, Chapter Fi Aqta larzain) In Hidaya, a Hanafi master-piece, it is said, "One who took over possession of a thing owned by no one else before him, shall be deemed to be its rightful owner". Imam Abu Hanifa, however, adds to it the provision that one can be permitted to occupy a free land or a vacant land (which has not been cultivated in living memory) only by the Imam (or the government of the day).

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The above references show that no one has any right to take possession of the property of others. If one owns land but would not cultivate it nor put it to some other use, or there is some state land lying vacant, those who have no land to cultivate shall be entitled to take possession of it, by the leave of the authorities. This is an inference of a doctrinal hadith made by Imam Abu Hanifa. It stands to reason that wherever a government is in power, its laws should be observed:

Otherwise door to anarchy will be thrown wide open. And the same law applies to things other than land. The Bukhari (Kitab-ullaqta) has it : "Zaid bin Khalid (may Allah be pleased with him) relates that a man came to the Prophet of Allah (blessings and peace of Allah be on him) and asked him about lost things. The Prophet of Allah said, "Take a good mental note of the wallet and its string and make public announcement about it for the whole course of a year. If its owner turned up, hand it over to him. If he did not, make use of the dough as you like." He asked, "What about a stray goat". The Holy Prophet said : "That is your property or of a brother of yours or of the wolf". Then he asked about a lost camel. The Holy Prophet said : "What have you to do with him. He carries his water supply with him and has his legs to go about to drink and to eat of the foliage until his master finds him".

It is clear from this *Hadith* that one can take in his possession, apart from land, such lost property as well as had no claimant but the finder has to openly seek the owner through adequate public announcement. But objects that can look after themselves have to be left alone even if their owner were nowhere in sight.

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Since, by keeping land uncultivated, a possible source of income is being denied to the country, the government would be justified in giving notice to the landowner to cultivate it and in case of his failure to do so, to give it over to some deserving people. I, however, hold the view that government should pay a fair price to the owner or make a reasonable working agreement between the original landlord and the new occupant. I base my opinion on the case of Bilal bin Harith. When he could not cultivate the estate granted to him by the Holy Prophet (blessings and peace of Allah be on him), Omar (Allah be pleased with him) called him and counselled him in this respect and then agreed to resume the land on the condition suggested by Bilal that its mineral wealth shall be his property. The inference is clear that government can resume

a landed estate given by it as a grant but it is obligated to reach an agreement with the owner - it cannot take it over by force. The Shia leaders (Imams) share the view on the subject of land ownership held by the Sunni authorities. (Faroo ul Kafi, a Hadith work held in high esteem by the Shias, upon a par with the reverence accorded to Bukhari and Muslim by the Sunnis), records the following Hadith: "Muawiya bin Vahb says, I heard Aba Abdullah saying the land belongs (first) to Allah and (then) to one who cultivated it".

All Muslim sects are agreed on the point and have given their verdict in favour of individual ownership of land and further that ownership derives its entitlement from God, the absolute and original owner.

Now the question remains that when land belongs to God, is government, as a symbol of Divine sovereignty, empowered to make new laws in respect of it? The answer is "no". The sovereignty of symbolic authority is as much hedged as is the property right of the symbolic land-owner. God has placed restrictions on the latter as He has placed on the former. Their limitation is that no new law abrogating or amending or suspending the rulings given by Allah and His Prophet and the First in Faith shall be valid. On the question of land ownership here is the ruling of Allah, of His Prophet and the righteous Khalifas and leading companions of the Holy Prophet. Government can enact laws only in respect of matters which have not been touched by God, His Prophet, and the leading Companions of the Holy Prophet. *(To be continued)*

*Eng: A. G. Soofi*

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# Amirul Mominin Abu Bakr

( A.G. Soofi )

When the Holy Prophet passed away Muslims were thunder-struck at the news of his death. They could not believe that their most beloved Master had departed. It was even said that he had gone to meet the Lord, like Moses, and would soon be back. Omar was so grief-stricken that he declared he would slay the man who said the Prophet had died. He unsheathed his sword to drive home the threat. Abu Bakr heard the news and went straight to where the Prophet lay. Kissing his forehead, he said, "God would not suffer that you should have two deaths". Then address-ing Muslims, he said, "Muhammad was a Prophet of God. Verily, the Prophets before him passed away. If he died or was slain, will you then turn back on your heels? Let him who worshipped Muhammad know that he is dead and let him who worshipped Allah know that Allah lives and is ever-living".

When they heard this, they knew then that the Prophet had really passed away. Terrible was their grief. Moans and cries rent the air so grievous was their woe and so bitter was their anguish. Omar's legs failed and he went down unconscious. Medina had never seen a darker day. A severer blow had not fallen on the Muslims before. There was a great void in their hearts. The sky had become dark for them as the sun of their hopes had set. What next! That was the thought that disturbed the leading lights of the community.

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The Ansars gathered under the pavillion of Banu Sàada. They conferred among themelves and thought of electing Saad bin Ibadah as Khalifa (successor). They argued that they had fought great battles for Islam. Their swords, they said, had humbled the might of Arabia. The leadership of Islam, therefore, should henceforth be theirs. They even thought of choosing one Amir (leader) from among the Qureish and another

one from the Ansars. Abu Bakr, Omar and Abu Obaidah bin al-Jarrah were soon on the scene. When Abu Bakr sensed this feeling in the Ansar camp, he recounted briefly the hardships, sufferings and sacrifices of the Qureish refugees who had been the first to accept the Prophet and first to follow him in exile. At the same time he paid glowing tributes to the Ansars for their generous help and their great devotion. He however thought that the Muhajirs (exiles) had the better right to succession. Ansars felt the weight of the argument. In the exchange of views that followed, Omar opined that the proposal to have two Amirs (leaders) was like keeping two swords in one sheath. Abu Obaidah bin al-Jarrah appealed to the Ansars for unity. He said, "O Ansar, you are the people who came to the aid of Islam first. Now be not the first to create disruption".

Moved by this argument, an Ansari chief, Bashir bin Saad, said, "O Ansar, by God we have the honour of first battling in His way and in believing in Him. We did all that to please our Lord and to obey our Prophet (peace and blessings of Allah be on him). It behoves us not to seek greatness now in return for that. Allah will grant us our reward. There is no doubt the Prophet (peace and blessings of Allah be on him) came of the Qureish. It is they therefore who should have the *Khilafat*. God forbid, that I should quarrel with them in the matter. You too should not enter into dispute with them on this account".

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**Abu Bakr Elected Khalifa**

The Ansars had nothing to say. When Abu Bakr saw that the Ansars had calmed down, he asked them to choose between Omar and Abu Obaidah bin al-Jarrah. Both these worthies said, "No, none deserves it better than you. You are the chief among Muhajirs (refugees). You were the Prophet's comrade in the cave, and you led the prayers in his absence".

Then one after the other all gave their hands into the hand of Abu Bakr.

**Khalifa's First Address**

In his first address to the Muslims, the Khalifa said, "O ye people! I have been made ruler over you. But I am not the best of you. If I go straight, help me. If I go wrong, then put me on the right. Truth is a trust. Falsehood is a dishonesty. The weakest among you is the strongest until I get him his dues. The strongest of you is the weakest before me until I make him pay the other's dues. None of you should give up Jihad. For, the people who give up Jihad are disgraced by Allah. Obey me as long as I obey Allah and follow His Prophet. Be up for prayers. May Allah have mercy on you".

**Revolt Among Tribes**

When news of the Prophet's death travelled outside Medina, a great storm swept over the whole of Arabia. Many tribes that had joined Islam after the fall of Mecca, decided to go back to the ways of ignorance. Only a few remained loyal to the faith. There was great panic in Medina.

**Army Despatched to Roman Frontier**

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In the meantime, Abu Bakr ordered Usama to march to the Syrian frontier. The companions did not approve of the step a bit. They advised Abu Bakr against it. Medina would be in danger, they argued. The old Khalifa would not listen. He said the Prophet had ordered from his death-bed that the army should proceed to the Roman frontier and so it would and that he would never cancel the command of the Prophet "even, by Allah who holds my life in His hands, if I knew that beasts would tear me to pieces, even if I knew that the enemy would insult our women-folk in the streets of Medina".

The companions of the Prophet next advised the Khalifa to put an experienced and mature man at the head of the army. Osama, they thought, was too young for the job. He was then only seventeen. Abu Bakr was pained to hear this. "Shall I dismiss the man appointed by the Prophet?", he countered. Abu Bakr then went out to see off the troops. He was

on foot and Osama was on horseback. Osama begged him to ride or let him dismount. The Khalifa did not agree. "By God, neither shall you dismount nor will I ride. Let my feet get some dust in the way of God". Then he told Osama that he himself was to go with him under his command but since the Muslims had elected him as their Khalifa, would he permit him to stay behind to carry on his new duties? Osama readily gave the permission, saying that it was for the Khalifa to command. Next, Abu Bakr asked him if he could agree to relieve Omar as he would need his assistance at Medina. Osama again agreed.

**Khalifa's Directive to the Army**

Then Abu Bakr bade the army march, saying "I advise you to bear in mind these commands and never to break them. You shall not be dishonest nor shall you steal. Never break your word. Mutilate not the enemy dead. Spare the aged, the children and the women. Neither cut down, nor burn the palm-tree or any fruit-bearing plant. Slaughter not the camels and cattle except as much as you require for food. You will come across people who have retired to worship in their churches. Leave them alone. You will come across people who will bring you presents of different kinds of food. Eat thereof in the name of Allah. March now in the name of God. May He guard you against the spears of the enemy and against plague!"

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**Medina in Danger**

Now Medina was exposed to grave danger. Tribes from the countryside of Medina to far-off Yemen, Sana'a and Bahrein and Umman had rebelled. They were either following false prophets or were against payment of zakat-tax. The revolt against both the religion and the state was open and widespread. Some tribes believed that Muslims had enough power to send troops to Syria. They were therefore reluctant to attack Medina. They sent their agents to beg the Khalifa to abolish the zakat. Leading companions advised Abu Bakr to agree to the terms. They thought

it would do no good to be so harsh to the tribes, as Medina was not in a position to come into open war with the rebels. But Abu Bakr thought differently. He said that zakat-tax was a religious imperative and that he could not make any change in the code of the Holy Quran. He said, "By Allah, if they refused to give me even one string of the camel that they gave the Prophet, I will fight with them for that string". The defences of Medina were weak. But the faith of Abu Bakr was strong.

**Rebels Pushed Back**

As soon as the agents of the tribes were sent off with this answer, Abu Bakr alerted the Muslims to get ready for war. He drew up a small force of the citizens and divided it into four units. Ali, Talha, Zubair and Ibne Masud commanded a unit each. A reserve force was kept in the Masjid (mosque) to stand by. Three days latter Abas, Zabian and Tay tribes decided to invade Medina. Abu Bakr rode at the head of the army and defeated the rebels at one point. After night-long preparations, he again attacked the enemy before dawn. Taken by surprise, the rebels were routed. Muslims were in good heart again. In the meantime, the troops under Osama also returned victorious from the Syrian frontier. Abu Bakr bade them take their well-earned rest. He himself again took to the field making straight for the enemy strong-point at Abraq. He put Bani Abas to flight and then marching on defeated Bani Zabian. The trouble around Medina was now quelled and the capital was safe. Many tribes of the neighbourhood surrendered and sent in zakat-tax.

When the army under Osama was refreshed, the Khalifa started out at its head and camped at Zulqussa. Here he divided the troops in eleven units. Each unit was placed under a separate command.

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(1) Khalid bin Walid was to reduce first Taliha Asadi who was in revolt. He was next to march on Bataha where

Malik bin Nuwairah, another rebel chief had his stronghold. Taliha was a false prophet. He and some others had seen the Holy Prophet rise from a humble beginning to a glorious end. They thought of trying their luck the same way. But they little knew that the truth has Divine support and lie has no legs. Taliha won over three powerful tribes Banu Asad, Tai, and Ghatfan. His army had camped at Bazakha. Sajjah was another false prophetess. She had the support of Tamim tribals and their chief Malik bin Nuwairah. Sajjah was also aided by a large party of Banu Taghlab, a Christian tribe.

(2) Ikramah bin Abu Jahl was to march against Musailma, another fake prophet. He and Sajjah had joined hands through marriage. Musailma had made his false claim when the Prophet of Islam was yet alive. He had asked him for a share in prophet-hood. The Prophet had answered back : "In the name of Allah, the Gracious, the Merciful. From Muhammad the Prophet of Allah to Musailma, the imposter. Peace on whoso followed the truth. Surely the whole earth is Allah's. He gives its rule to whom He pleases. And the God-fearing have ever a good end".

(3) Sharjil was given command of a unit. He was ordered to support Ikramah.

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(4) Muhajir bin Umayya was sent to Yemen to fight the followers of Aswad Ansi. He had rebelled during the lifetime of the Prophet. He was another imposter. He had collected a large following. He was slain by an Iranian. But when the news of the death of the Prophet reached Yemen, his followers again became active.

(5) Hazifa bin Mohsin was to proceed to Umman. Laqit bin Malik Azdi was in revolt there. He had collected many tribes under his banner. He believed he was a prophet too.

(6) Urfja bin Harsma was despatched with a unit to Mohra. The whole country had rebelled under two strong leaders Sakhrit and Musbah.

(7) Sawaid bin Muqarran was to reconquer Tahama.

(8) Ala bin Hazrami marched to Bahrein where except for Abdul Qais tribals, all the tribes had rebelled against Medina.

(9) Tarifa bin Hajiz was despatched to punish Banu Salim and Banu Hawazin.

(10) Amr bin Alas was ordered to put down revolt among Banu Qazaa.

(11) Khalid bin Said, an African convert marched forth to quell risings on the Syrian border.

**Khalifa's terms to Rebels**

Abu Bakr addressed a letter to the rebels through his commanders. He called upon them to lay down arms. If they persisted in revolt he warned them that they would be punished severely. The letter further said that the commanders had been ordered to give the rebels a chance to surrender peacefully. If they did so they would go unharmed and would instead receive pardon and every possible help, The commanders were ordered to read his letter in public. Should any tribe say the azan (the call to prayer), it was to be left alone. In another letter he called upon the commanders to conduct themselves with purity, to fight those who refused to surrender, to treat with kindness those who laid down their arms and to receive all the dues of the state from them and give them all their dues. They were also required to treat fellow-Muslims with brotherly love and to beware of enemy spies.

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**Khalid bin Walid Scores Victory**

Khalid bin Walid marched first on Bazakha where Taliha had camped with a large force. Adi bin Hatim, a loyal tribal chief requested three days. Respite to win back his tribe Tai to Islam. He succeeded. Another tribe, Jadila, followed suite. Then Khalid bin Walid struck at Taliha's camp. Taliha was defeated and his army dispersed. Khalid next rounded up Malik bin Nuwirah and his followers at Bataha and put the whole lot to the sword. The tribes of Tamim surrendered. Khalid next moved to meet Musailma. In a bitter fight that ensued

the Muslims lost heavily in the first round as they were too few against too many. But they stood firm. After a final fierce attack the false prophet was slain and the Banu Hanifa tribe laid down arms.

**Peace Restored in Yemen**

Muhajir bin Umayya succeeded in defeating the rebels in Yemen. He captured their leaders and sent them to Medina. Muhajir next proceeded to Kundah. He was aided by a force under the command of Ikramah. Ashas, the rebel chief, was taken by surprise. He surrendered and was sent by Muhajir to Medina. The Khalifa granted him and his companions free pardon.

**Bahrein Cleared of Rebels**

Ala bin Hazrami reached Bahrein after a hard journey. There he saw the Abdul Qais, a Muslim tribe, in a very un-happy position. They were hard pressed by the rebel chief Hutam and his force. Hutam had also received aid from the Emperor of Iran. An army of 7000 Iranians was at his back. Hutam had dug a deep and wide moat around his camp. After a month-long fight the rebels were dispersed. Their leader was killed in battle and Munair bin Noman, the Iranian officer, was taken prisoner.

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**Umman Reconquered**

Hazifa bin Muhsin aided by Urfuja bin Harsma and Ikramah bin Abu Jahl invaded Umman. Laqit, the rebel fake prophet, was defeated in open battle. His forces suffered heavily.

Ikramah succeeded in smashing up the strength of the rebel leaders in Mohra. One rebel chief Sakhrit surrendered. Masbah, the other ringleader, gave battle and was defeated. He fell in the battle-field.

Amr bin al-As met with great success in his operations against the rebels of Qazaa.

**Arabia Re-United**

All the forces sent by Abu Bakr won great victories.

Khalid bin Walid topped the list of the heroes of war. The whole of Arabia was conquered back. All the tribes returned to the fold of Islam. There was again peace in the land. Zakat —tax arrears and spoils of war poured in the capital from every direction. Islam was once more firm on its feet. The ranks of Muslims were re-united. All this happened in one year. A small force of Muslims had won sweeping victories against big armies. And this was due to the wisdom, courage, farsight, foresight and faith of one man, Abu Bakr.

**Punitive Force sent to Iran**

Now Abu Bakr decided to take punitive measures against Iran. Khalid bin Walid who was at Yamama was ordered to march on Iraq from Ubulla and Iyadh was directed to operate from the northern border-line. Both were to aid Mathanna who had conquered back Bahrein. On reaching Ubulla, Khalid wrote to Hurmuzan, the Persian governor, to embrace Islam or pay *jaziah* (tribute) or prepare for war. "I have come with a people who love death as much as you love life", he warned.

Iraq was peopled mostly by Arabs. They were ruled by their tribal chiefs who were vassals of the Iranian throne. Iran was under the Sassanides. It was rich, had powerful armies and a strong navy. It ruled large parts of Arabia. Yemen and Hedjaz paid tributes to the Iranian Emperors. But Arab chiefs often rebelled against the imperial master. Iran would always hit back hard. Once the whole of Arabia rose in open revolt against the minor Chosroe Shahpur. On becoming of age, he overran the country as far as the neighbourhood of Medina.

Iranians naturally looked down upon Arabs. They were mad with rage at Khalid's letter.

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**Battle at Hayfa**

The first battle took place at Hayfa. Hurmuz was killed in single combat with Khalid. A general attack followed. Iranians were mowed down in large numbers. But they fought hard and long. They were far better equipped and in greater numbers than the Muslims. This encounter is known as the Battle of Chains.

Muslims collected great stores of arms and spoils ot war. A fifth share was sent to the centre and the rest was divided among the troops. Khalid was rewarded with the costly crown of Hurmuz.

**The Valaja Encounter**

Soon a large Iranian army advanced against Muslims under Qaran. A battle was fought at Mazar. Iranian troops lost heavily again. Some 30,000 fell in the battlefied. The Chosroe was now greatly alarmed. He collected more men and sent bigger armies, one under Indarzgar and the other under Bahman. The battle was joined at Valaja. After a severe battle Iranians were repulsed. Christian units also suffered heavily.

They had enlisted in the Iranian force. They were greatly enraged and called for revenge. Another fierce battle took place at Ullais. The Iranians were again beaten and took to flight. Khalid marched on and captured Amghisra. It was a large town and had great wealth. His next stop was at Hira. The Iranian governor had fled at his approach. The town surrendered after a few days. The citizens of Hira agreed to pay tribute. In return Khalid gave them a guarantee of protection. He also received rich presents. He sent both the tribute money and the presents to Medina. Abu Bakr accepted the tribute. He believed that a Muslim State could not claim anything beyond tribute from its non-Muslim subjects. He therefore credited the presents as advance payment of tribute.

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Khalid treated the enemy so well that many Iranian landlords and peasants offered to submit willingly. Soon there was peace in the land. The owners of the soil were well satisfied with the new government. They had only to pay light taxes. They were free to lead their lives as they pleased. They were also free to worship God as they believed. Adi, the Christian chief of Hira, told Khalid that he would pay tribute but would not abandon Christianity. He was assured that the Muslim State would never interfere with his religious beliefs.

The Iranians were greatly dismayed. They deposed the Emperor Shahpur and chose Yazdjard as their new king and

prepared to meet the Muslim armies with renewed vigour and zeal.

**Battle at Anbar**

Iyadh had failed to achieve much in the north. Khalid therefore advanced with his army to northern Iraq. The enemy took refuge in their fort at Anbar. They had dug a deep moat around the town. Khalid filled it with carcases of camels and crossed over. A fierce battle followed. Iranians fought bravely but lost ground. Their commander Sherzad sued for peace. He and his troops were allowed to depart in safety.

Khalid next marched to Ainaltamar where Iranian general Mehran had camped with a lage army of Iranians and Christian Arabs. Aqa, the Arab tribal chief, offered to give battle to Khalid. Mehran liked the idea of Arabs fighting the Arabs. He therefore fell back. But before Aqa could array his troops in battle position Khalid physically seized hold of his person. When his tribals saw their chief captured alive they lost heart and made off. Mehran decided to follow in their footsteps. Aqa's followers took shelter in a fort. Khalid laid seige to the fort and forced them to surrender. Forty children were among the captives. Of them one was Musa whose son Nusair later conquered Spain. The other was Sirin whose son Muhammad later won fame as a luminary of learning.

**Encounter at Daumatul Jandal**

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At this time Iyadh sent an appeal for aid. He was engaged in battle against Christian tribes. It was a frontier post near the joint border of Syria, Arabia and Iraq. Hira, Kalb, Ghassan and Tanuk tribes had joined hands against Muslims. One of their chiefs, Uchaider bin Malik, warned Christians against war on Khalid. He was killed by the hostile Arabs. Khalid and Iyadh made a two-pronged attack on the enemy force. In the severe battle that ensued, the frontier tribes were badly beaten. Their city was taken and their fort stormed.

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**More Battles with Iranians**

In the absence of Khalid from Hira, Iran sent two huge

armies to conquer back the town. Khalid hastened to Hira. His forces wiped out the enemy at Hasid and Khinafish. Khalid then moved to Mazih where Iranians and Arab tribals were given another battle and defeated. A series of clashes followed.

**Clash with Romans**

It was now the thirteenth year of the Hijra. Khalid was ordered to march to Syria to help Amr bin Al-As. A Muslim army lay at Yarmuk under the African general Khalid bin Said. Leaving Mathanna bin Harsa in charge, Khalid marched to Syria. Before joining Muslim forces at Busra, he reduced many enemy strong-points on the way. There were some 24,000 Muslim troops in Syria. Abu Ubayadah bin Al-Jarrah, Sharjil bin Hasna and Yazid Ibne Sufiyan commanded a unit each. Three thousand troops were under Khalid bin Said. Khalid bin Walid commanded a force of 10,000.

**Khalifa's Message to Commanders**

In a message to the Commanders, the Khalifa said: "Treat your troops with kindness. When you advise them, use few words. Respect the envoys of the enemy. Let them not be long with you so that they leave your camp without learning anything. Guard your secrets well. Relate always true facts so that you receive sound advice. Sit at night with your comrades; thus you will collect all the news. Post guards at the camp and make surprise visits to them often. If you punish someone rightly then have no fear in your heart. Never show cowardice as otherwise others will lose heart".

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**Battle at Yarmuk**

Romans had mustered a formidable force. Heraclius, the Emperor, had personally directed the plan of operations. The Muslim army of 26,000 lay encamped facing the enemy at Yarmuk. When Khalid bin Walid joined them he advised the commanders that they should fight under single command. "This day shall be remembered forever. We should not have any vain thought or any idea of pride. But we should work hard for Allah only. The enemy is

in great discipline and array. We should get together. If we repulse the Romans, we will ever continue pressing them hard. If, God forbid, they defeat us, then we will he nowhere". The other commanders agreed and chose him as the chief.

The battle was long and bloody. Romans fought hard. For long the issue seemed undecided. Ikramah bin Abu Jahl suddenly shouted. "Who will pledge to die with me"? Four hundred Muslims came forward. They made a desperate frontal attack at the heart of the enemy force. All were either killed or severely wounded. But the enemy was routed. Romans lost 100,000 men. Ikramah died of injuries received in the battlefield.

It was there that a wounded Muslim asked for water. It was brought to him. But he heard another voice making the same request. He directed that it be given to the other brother. When the water was brought to the other, he heard another voice begging for it. He similarly directed that the other should have the drink first. Thus seven men were heard asking for water and each in turn directing that it be given to the next brother. But before it could reach the one, the other had died. Thus all the seven expired.

Muslims lost 3000 men. Among them were one thousand companions of the Prophet. Even Muslim women took part in the battle. But this signal defeat broke the back of Romans. Many of their famous generals were slain. The Roman Emperor knew that the end of his rule over Syria had come.

News of Abu Bakr's death was received while the battle was still raging. Omar had taken over as Khalifa.

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**Will of the Khalifa**

Before his death, Abu Bakr named Omar as his successor. He had been ill for two weeks only. During his sickness the old Khalifa realized that his time was up. He felt it his duty to find a suitable man to succeed him. After considerable thought he decided to nominate Omar. After consulting with leading companions, he announced his decision. "Will you accept the man I appoint over you? I have consulted well and have not nominated any relation of my own but have named Omar",

Then he called Uthman to write out the following: "In the name of Allah, the Gracious, the Merciful. This is the last deed of Abu Bakr bin Abi Qahafa when he is on the last leg of his journey from the world and is entering the first stage of the hereafter. This is an hour when even an infidel is a believer and a doubter is sincere and a liar is truthful. I have nominated Omar as Khalifa for you. Obey him therefore. In this lies obedience to Allah and His Prophet. I have done my best for your welfare and mine. If he is just I expect only that of him".

**Advice to Omar**

Next he called Omar and advised him in these words: "O Omar ! always fear God and work constantly for the good of Islam and Muslims. O Omar, some duties of Allah relate to the day; He will not accept them at night. Some duties of Allah relate to the night, He will not accept them during the day. O Omar ! when you read in the Quran about the people of hell, pray to Allah not to put you among them and when you read of the people of paradise, pray that He may put you among them".

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Abu Bakr then prayed to God to take care of Muslims. He was 63 when he passed away on 11 Jamadi-us-Sani, the thirteenth year of Hijra (22 August 633). He was Khalifa for two years and three months.

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Abu Bakr was the first among free men to accept Islam. He was a leading and rich noble of Mecca, a wealthy trader and chief of weight among the Qureish. He was with the Prophet during his escape from Mecca. He was with him in every battle-field. He was his father-in-law, his counsellor, his faithful friend and an obedient devotee. He gave all his wealth away in the cause of Islam. He freed slaves and led prayers during the last illness of the Prophet and was buried next to him. A companion in life and after death, Abu Bakr was a well-to-do trader when he became Khalifa. He had now to accept a grant from the treasury. It was a very small amount. On his death-bed, he directed sale of his property to pay back the money he had

received from the community chest. When Omar heard this, he said "Abu Bakr has left a hard example for his successors to follow."

Tall and fair, the Khalifa was a man of mild temper but of iron will. He used to milk the goats of a neighbour. When he became Khalifa, the neighbour's little girl said, "I wonder if he would milk our goats now". The Khalifa said, "Aye, I shall". And he was as good as his word.

Abu Bakr was assisted in his work by Omar, Ali, Uthman and Zaid bin Thabit. He kept no regular or paid army. The troops of Islam were volunteers. They looked after themselves but were given 4/5 of the spoils of war. The rest was distributed among the companions and the poor.

The country was divided into eleven provinces. The governors were known men of piety and valour. They were also judges and prayer-leaders.

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***NOTE :***

The article headed "LIFE AFTER DEATH" published in the July, 1969, issue of the Review of Religions was translated into English by S. A. Rahman retired Section Officer (Karachi) and not by M. A. Rahman as erroneously printed. The error is regretted.

# Habitual Worship

*(Bashir Ahmad Orchard)*

"Here lies a soldier, whom all must applaud;
Who fought many a battle at home and abroad.
But the hottest engagement he ever was in, was
the conquest of self in the battle of sin."

Man has been created to fulfil a definite purpose:

"I have not created the Jinn and the men but that they may worship me." (The Quran 51 : 57)

The worship of God is not limited only to formal prayer. It encompasses all thoughts, words and deeds which, if actuated with righteous intention, become acts of worship.

Worship of God is the object of existence. A Muslim may enjoy a worldly career, as an architect, doctor, teacher, lawyer, a property agent or a business man; but of immense importance to him should be his spiritual career which will never shine as it should, if he were more involved in his attachment to worldly benefits.

Constant worship of God, every moment of the day, in the manner just described embodies the essence of Islam and is life's end for which a sincere Muslim strives through God's help:

"Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path". (The Quran 1 : 5, 6)

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Islam teaches that the goal of life is self-purification for which every Muslim should strive with the most earnest devotion and resolve. He should endeavour to shed light in every step; in every word spoken and written; in every glance and every action. The Promised Messiah - the Holy Founder of the Ahmadiyya Movement - says in one of his poems:

"Everything

Thou hast in thy mind,
Every thought thou nourisheth,
Other than that of God
And of winning His approbration
Is an idol which thou worshippeth.
O thou weak of faith !
Beware of these hidden idols ;
Guard well thy heart,
And keep it always
Out of their reach."

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Life is a battle but the fruits of victory are always sweet. Man has to conquer all kinds of temptations, lures of the world, negligence, carelessness and a host of imperfections. Final victory sometimes seems far away - almost out of reach ; but God has promised success to those who persevere and this matter has been explained by Hazrat Khalifatul Masih II in the following encouraging words :

> "Islam rescues man from despair and tells him that he can, inspite of his errors and mistakes, attain to the purity of mind and conduct which is the highest goal of man. It thus encourages him to make constant efforts towards virtue and purity and enables him ultimately to arrive at this goal."

Worship of God is the best of habits ; and all habits can be cultivated. A cultivated habit is soon executed with the aid of little or no mental attention under the direction and guardianship of second nature. The student typist in the early stages of training slowly finds and taps the letters with concentrated attention and even then makes numerous mistakes ; but continued practice increases his speed and decreases his mistakes until eventually his fingers speed over the key board tapping out one hundred and twenty words a minute in a state of mental relaxation and with no apparent attention to the movement of his fingers. The subconscious has taken over.

Habits of worship can also respond to natural impulses after a period of proper attention. The person who strives to be patient and is diligent in practice will, after due course of time, display calmness automatically under the most exasperating tests because this virtue of virtues has become ingrained in his very nature. In like manner all virtues can be developed if given earnest attention; and as the virtuous life and the Islamic life are synonomous, it behoves every Muslim to fulfil the object of his creation by worshipping God through the cultivation of all virtues.

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Nothing worthwhile can be achieved without effort and the law holds good in matters of faith. God helps those who help themselves and He expects, in-fact, demands of Muslims to exert themselves in virtue even to the extent that they should endeavour to excel one another in it.

The purpose of man's existence has been clearly pointed out in the Holy Quran. Its attainment necessitates a readiness to adopt all ways and means in winning the pleasure of God and in avoiding His displeasure. No doubt the way is uphill but it is the most rewarding of all undertakings. Worship of God is characterised by submission to God, a prerequisite for winning the pleasure of God :

> "And who is better in faith than he who submits himself to Allah." (The Quran 4 : 126)

The Promised Messiah expressed in strong and unequivocal words the proper significance of Islamic worship and called upon his followers to adhere strictly to the tenets of Islam otherwise in no real sense could they call themselves Muslims and his followers. He went to the extent of warning them that even if there existed an atom of worldliness in their hearts their souls were in jeopardy. Not everyone is on the same spiritual level ; but the fire of ambition to overcome satanic obstacles and advance higher towards God should always burn in the heart of a Muslim in whatever stage he may be ; and as long as this spirit is alive, his sincere endeavours may, through God's

grace and mercy, atone for any shortcomings yet to be conquered. The Promised Messiah has said:

> God's Will and His pleasure should be the supreme thought in your mind...God's pleasure and His displeasure should serve as motivating power for all our actions..."

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This is the kind of life in which lies real prosperity. All-Muslims have been blessed with the Holy Quran for guidance yet so many of them are mainly engaged in the mad rush for money, mistakenly or foolishly thinking that prosperity lies in affluence, whereas if they had true love and faith in their hearts for Islam they would seek prosperity where it really lies:

> "Verily he truly prospers who purifies himself and remembers the name of his Lord and offers prayers. But you prefer the life of this world whereas the Hereafter is better and lasting."
> (The Quran 87 : 15-18)

The Promised Messiah has emphasised the importance of wholehearted devotion to God in these worlds:

> "Turn wholly and solely to Him so much so that you lose interest in this world."

While we have to live in this world, we should not allow the greed and love for material wealth and pleasures to override our spiritual obligations. Life in this world is a fleeting existence. It comes and goes like a dream. The physical body is an evanescent shell containing the eternal self-the soul. Yet through his fool-hardiness or ignorance man is more interested in his material welfare than in his spiritual welfare.

The Promised Messiah has been raised in this age among the Muslims to rekindle love for Islam in their hearts and to invite all mankind to its fold. He successfully laid the foundation of his Divine mission and in order to present the message and spiritual efficacy of Islam, he commissioned his followers to mould their lives and conduct whole heartedly in conformity with the true teachings of Islam and the practice of the Holy Prophet Muhammad (blessings of Allah & His peace be on him).

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